



The False Black Gods of Ancient Egypt

Ancient Egypt is known to be one of the oldest civilisations in the world and it is recognised to have been an organised state with the most advanced social order of its age. Ancient Egypt was the largest political state in the world at their time and the largest unitary state in its three thousand year existence. Their leading skills of handwriting, which they discovered around the 3rd millennium BCE¹ and their benefits from the river Nile all added to their natural setting in protecting their country from external attack. The structure of government and its massive and oppressive sector of employment were under the iron-fist of an elaborate ideology of state power. But this 'civilised society' was one in which the Pharaohs ruled, and where their disbelief is highlighted repeatedly in the Qur'aan. The Pharaohs and the arrogance, conceit and pride (which Afrocentrics claim was 'black pride') led to their social, political, military and religious infra-structure all being

destroyed and nothing could save their advanced civilisation, or their pre-dominant polytheistic beliefs.

Large numbers of people worked on state-building projects of tombs, temples, pyramids and fortresses etc which were all state monuments.

The Qur'aan highlights,

Indeed, Pharaoh exalted himself in the land and made its people into castes, oppressing a group among them, slaughtering their sons and keeping their women alive.

Indeed, he was one of the corrupters

{*al-Qasas* (28): 4}

One of the most extreme of Afrocentrists was John Henrik Clarke. He stated that the Prophet Moosaa (Moses), *peace be upon him*, was a Semitic intruder who was rightly expelled from Egypt by a Pharaoh who was an African nationalist?!² Clarke also described Muhammad (*sallallahu alayhi wassallam*) as being a child-molester.³

¹ Before Common Era

² John Henrik Clarke, *African World Revolution – Africans at the Crossroads* (AWP: 1991) p. 354

Other Afrocentrics have defended Clarke, yet they should be aware that if they claim to be ‘African nationalists’ marriages to young girls are widespread and intrinsic to many cultures within the African continent. It is doubted that Henrik Clarke repented for his hatred of the Prophets and Messengers of Allaah before his death in which case he is likely to be receiving sever punishment in his grave.

Indeed the Qur’aan says about those who mock the Prophets and Messengers,

And already were messengers ridiculed before you, but those who mocked them were enveloped by that which they used to ridicule. Say, “travel through the land, then see how was the end of the deniers”

{al-An’aam (6): 10-11}

³ Refer to ‘Eeid Khutbah: “Love of this Life,” by Daawood Adeeb

*And We (Allaah) did not send the messengers except as
bringers of good tidings and warners. And those who
disbelieve dispute by (using) falsehood to (attempt to)
invalidate the truth and have taken My verses and that of
which they are warned of in ridicule*

{al-Kahf (18): 56}

*And how many a prophet We (Allaah) sent among
peoples, but there would not come to them a prophet
except that they used to ridicule him*

{az-Zukhruf (43): 6-7}

The remarks of the likes of Henrik Clarke demonstrate the extremes that the Afrocentrics will go in order to praise ancient Egypt and its sophisticated power structures. These people constantly praise ancient Egypt as the ‘triumph of black power’ and a model still worthy of being emulated!?

In a book that details how the Prophets and Messengers called to the worship of Allaah alone, a contemporary Muslim scholar, Shaykh Rabee' Ibn Haadee al-Madkhalee⁴ highlights,

‘We see that Prophet Moosaa’s call was to Tawheed⁵ and carried the lights of guidance and wisdom. Moosaa was brought up and raised in the palaces of the greatest tyrant who claimed divinity. He knew the various types of corruption, unbelief, tyranny, injustice and despotism from what he witnessed in the palaces. He saw things that are difficult to imagine or think possible. He also saw the enslavement of his people, the Children of Israa’eel, and their humiliation and their women taken as slaves and the killing of their children, to such an extent that it surpassed any oppression known to mankind.’⁶

⁴ He is Shaykh Rabee' Ibn Haadee al-Madkhalee al-Qahtanee, born in 1352 AH. He was the former head of the *Department of Higher Studies in the Prophetic Sunnah at Madeenah University*. His former teachers included Shaykh 'Abdul-Azeez Ibn Abdullaah Ibn Baaz, Shaykh Naasiruddeen al-Albaanee, Shaykh 'Abdul-Muhsin al-'Abbaad, al-Haafidh al-Hakamee, Shaykh 'Abdul-Ghaffar Hasan al-Hnde and Shaykh Muhammad Ameen al-Jankee ash-Shanqeetee.

⁵ *Tawheed* is monotheism in Islam, making the focus of worship the One True God (Allaah) and realising that only Allaah is worthy of worship.

⁶ Shaykh Rabee Ibn Haadee al-Madkhalee, *The Methodology of the Prophets in Calling to Allaah – That is the Way of Wisdom and Intelligence* translated by Aboo Talhah Daawood Ibn Ronald Burbank (al-Hidaayah Publishing: 1997) p. 98

Allaah says in the Qur'aan,

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The obsession in the West regarding Egypt stems from it being one of the last remaining '*seven wonders of the world*,' a European concept which has contributed to giving ancient Egypt an even greater 'mystical' status. Many of the mainstream high street bookstores are filled with an amusing and peculiar array of literature that claim to '*unlock the hieroglyphic codes*' or '*unravel the hidden mysteries*' and '*delve into the understandings*' of the magicians of ancient Egypt (!?) These extraordinary theories use a main basis of *New Age* and occult theology.

For example, Satanist writers such as Aleister Crowley constantly exalted ancient Egyptian religion and magic, viewing it as part of the Devil's plan.⁷ Crowley in his book *The New Law of Man* stated that his Satanist law code will replace the Qur'aan as the most universal law for humanity.

Moosaa said to them (the magicians of Pharaoh) “Woe to you! Do not invent a lie against Allaah or He will exterminate you with a punishment, and he has failed who invents such a falsehood”

{Taa Haa (20): 61}

One of the earliest to look to ancient Egypt for ‘divine guidance’ was Charles Piazzi Smyth.⁸

⁷ This topic has interested many Muslims, but generally it is not recommended by Muslim scholars that the average Muslim should get deeply involved in this topic, and many Muslims have erred by their interest in this area. For example, David Moosaa Pidcock of the modernist *Islamic Party of Great Britain* authored *Satanic Voices – Ancient and Modern* (Mustaqim Islamic Art and Literature Publishers: 1412 AH/1992 CE). Pidcock devised an assortment of conspiracy theories, freemasonic codes etc! Some of these topics are useful but there is no need for Pidcock et al. to travel all around the kingdom lecturing common Muslims about such matters, particularly when most Muslims are not even clear about their own creed as inherited from the early Muslims.

⁸ Leonard Cottrell, “The Great Pyramids,” chapter in *The Mountains of the Pharaoh* (London: 1955)

His ideas attracted Afrocentrics such as John G. Jackson who also had a passion for the occult ideas of the ancient Egyptians.⁹ Others who attracted the early hardcore Afrocentrists included John Taylor who wrote circa 1859¹⁰, but what is noticeable is that so called ‘Afrocentric thought’ is rooted in the ideas, work and research not of Africans, but of Europeans?! In the past, Afrocentrics have organised guided tours of Pharaonic Egypt and these have been led by the intelligentsia of the Afrocentrics such as Josef Ben-Jochannon, Henrik Clarke, Karenga, Leonard Jeffries.¹¹ A contemporary Afrocentrist, Anthony T. Browder who is head of the obscure *Institute of Karmic Guidance*,¹² published a book entitled

My First Trip to Africa (Washington, 1991) which promoted and advertised such ‘study tours’ and pilgrimages to the pyramids, the reality is that ancient Egypt had many defects. In fact it had the greatest defect as their rulers claimed be the Creator of the Heavens and the Earth. The Qur’aan notes,

⁹ See Jackson’s intro to *African Civilization*, originally published in 1970 and again in 1994. Jackson ironically was a member of the ‘*Rationalist Press Association*,’ of London, yet adhered to such irrational concepts!?

¹⁰ Stephen Howe, *Afrocentrism – Mythical Pasts and Imagined Homes* (London and New York: Verso, 1998) p.122

But he (Pharaoh) denied and disobeyed, then he turned his back and he gathered his people and called out and said: “I am your most exalted lord.” So Allaah seized him in exemplary punishment for the last and the first transgression. Indeed tat is a lesson for whoever would fear Allaah.

{an-Naa’zi’aat (79): 21-26}

Another claim of the Afrocentrics is that the laws given to Moosaa, *peace be upon him*, were actually taken from the ancient Egyptian esoteric work, *The Osirian Drama*!¹² Afrocentrists such as Yosef Ben-Jochannon has also said that the laws of Moosaa were also derived from the *Negative Confessions* found in the tomb of Ramses the sixth!¹³ Another Afrocentrist Maulana Karenga, says that the laws of Prophet Moosaa, *peace be upon him*, derive from the 125th chapter of the book, *Book of Coming Forth by Day*.¹⁴

¹¹ Ibid, p.124

¹² Akyaabaa Addai-Sebo and Ansel Wong (editors), *Our Story – A Handbook of African History and Contemporary Issues* (London: 1998) p.15

¹³ ibid, p.130

¹⁴ ibid, p. 213

These far-fetched ideas demonstrate the extremes to which the Afrocentric will go, as many researchers have noted that these ancient Egyptian ‘laws’ do not overlap with the laws of Moosaa.¹⁵ Moreover, these ancient Egyptian books of idol worship contain ‘magic spells’ and other nonsense so how could Moosaa, peace be upon him derived knowledge from this?! Not to mention the fact that the main commandment to Moosaa was to worship Allaah alone and not make any images of Allaah for worship. Whilst the ancient Egyptians definitely did not do this, as they made images of all sorts of paraphernalia for worship, such as beetles, dogs, cat and even the male penis! Hargreave Jennings in his book *Phallicism – Celestial and Terrestrial, Heathen and Christian and its Connection with the Rosicrucians and the Gnostics* stated “The Egyptians, among whom of ancient nations the Obelisk and the Pyramids were the most frequently employed as significant objects, held that there were two opposite powers in the world perpetually acting and reacting against each other...the obelisk meant the male instrument, while the pyramid

¹⁵ Stephen Howe, *Afrocentrism – Mythical Pasts and Imagined Homes*, p. 127

signified the female corresponding tumefactive.”¹⁶ Peter Thompkins in *The Magic of the Obelisks*¹⁷ quotes the freemason R.T. Rundle as stating that the phallus of the false ancient Egyptian god, *Ra-Atum* was symbolised as an Obelisk. So the Afrocentrics want to return people, or for them only black people, to the worship of a penis!?

The next matter that the Afrocentrics discuss is the colour of the ancient Egyptians. While it is evident that many of the ancient kingdoms were mixed but largely an African population, this is not something admirable as they deemed themselves as gods worthy of being worshiped. Due to this they were destroyed and there is nothing left of their ways and religion except for the scraps that Afrocentrics, freemasons and occultists attempt to revive.

Allaah says,

And, indeed We (Allaah) gave Our grace to Moosaa and Haaron. And We saved them and their people from the great distress, and helped thm, so that they became the victorious

{as-Saffaat (37): 114-116}

¹⁶ Hargreave Jennings and George Redway, *Phallicism – Celestial and Terrestrial, Heathen and Christian and its Connection with the Rosicrucians and the Gnostics* (London: 1884) p. 73

Another relevant fact from the history of Islaam, connected to this '*black god*' idolatry can be seen in pre-Islaamic Arabian beliefs. The idol of *al-'Uzzaa*¹⁸ was worshiped by the Arab tribe of Ghatfaan. It was worshiped in the form of an Acacia tree surrounded by a curaned building or sanctuary in a palm grove between 'Taa'if (present day Madeenah) and Makkah, and the Arabs of the Quraysh used to venerate it.

The Muslim scholar, an-Nasaa'ee¹⁹, *may Allaah have mercy on him*, reports in his commentary of the Qur'aan that when the Prophet Muhammad (*peace and blessings of Allaah be upon him*), took control of Makkah with his companions he sent Khaalid bin Waleed, *may Allaah be pleased with him*, to the sancturry of *al-'Uzzaa*. Khaalid found that it was built around three trees, so he cut them down and destroyed the building. He then went to Muhammad and informed him, but Muhammad told him "*return, because you have done nothing!*"

¹⁷ New York: Harper and Row Publishers

¹⁸ Some have linked this idol to the ancient Egyptian goddess *Isis* or to *Venus* of the ancient Greeks.

¹⁹ Aboo 'Abdur-Rahmaan Ahmad ibn Shu'ayb an-Nasaa'ee was born circa 214 AH/830 CE at Nasaa' a town in Khurasaan. Having received his early education in his home province, he travelled to Balkh when he was fifteen to study *hadeeth* with Qutayba ibn Sa'eed for a year. He travelled widely in pursuit of *hadeeth* and eventually settled in Egypt, he was one of the foremost scholars of *hadeeth* whose *Sunan* is considered by Muslims as one of the six most authentic collections of traditions. He died in Damascus in 303 AH/915 CE.

So Khaalid returned and saw the keepers of the idol fleeing into the hills saying “O ‘Uzzaa!” Khaalid went into the sanctuary and found within it naked black female with dishevelled hair, throwing dust upon her head. So he struck her with her sword and killed her, then returned to Muhammad. The Prophet Muhammad said, “*that was al-Uzzaa.*”

This is also mentioned by the Muslim scholar al-Qaadee ‘Iyyaad ibn Moosaa al-Yahsoobee in his book *Kitaab ash-Shifa*.²⁰

²⁰ Translated by Aisha Bewley, *Muhammad – Messenger of Allah (Ash-Shifa of al-Qadi Iyyad)*, Kuala Lumpur: Islamic Book Trust, 1997, p. 202